

INTRODUCTION.

of the *Sanhita* are genuine, — and there is no reason why they should not be so ; if there is any shadow of truth in the historical portions of the *Rdmadyana* and *Makdbhdrata*,—and. there must be some; a thousand years would not be too long an interval for the altered conditions which are depicted in the older and* in the more recent compositions. Considerations deduced from the probable progress of Hindu literature are calculated to confirm this view of the distance that separates the age of the *Veda* from that of the later writings, and, in this manner, to lead to an approximation to the era of the former. The *SuJctas* themselves are, confessedly, the compositions of various periods, — as we might conclude from internal evidence, —and were, probably, falling into forgetfulness, before they were collected into the *Sanhitas*. We then have a succession of schools engaged in collecting, arranging, and remodelling them, after which come the *BrdhmanaSj* citing their contents in a manner which proves that their collective compilation had become extensively current and was readily recognizable.

After the *Brdhmanas* come the

Sutras^ rules
 for the application of the passages cited
 in the
Brahmanas to religious ceremonies ; the
 works of
 authors to all of whom a high antiquity is
 assigned,
 — APASTAMBA, KATTA.YANA, and others, who
 quote
 the *Brdhmanas* as their authorities. Of
 the philo-
 sophical *Sutras*, the *Sdnkhya*, which seems
 to be the
 oldest system, is, perhaps, independent of
 the *Veda* ;
 but the *Purva* and *Uttara Mimdmads* are,
 declaredly,